

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] The Heaven[w] by the *Tta'reqe*[2] (*knocker/ night-visitant*).	و السّماء وَٱلطَّارِقِ ﴿١﴾
2. And what *adra* (*profoundly caused you*[g] *to know*) what the *Ttareqo* (=*Ttareqe*) (*is*).	وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾
3. The Star The *Thagibo*[3] (*The Piercer/ The furthest-and-shiner-most*).	ٱلنَّجۡمُ ٱلثَّاقِبُ ﴿٣﴾
4. *En*[4] (*not*) every self[w] *lamma* (*except/ but*),[5] on [it[w]] a keeper-up[6].	إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ﴿٤﴾
5. So let look the mankind of what [*he*] (*had been*) created.	فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ﴿٥﴾
6. (*Had been*) created [*he*] of a gusher-water[7].	خُلِقَ مِن مَّآءٖ دَافِقٖ ﴿٦﴾
7. Issuing [*it*[x]] from between/among the loins and the *tara'eb* (*highest ribs/ ribs just below the collar bone*).	يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ﴿٧﴾
8. Verily He (*is*) on its[x] return, surely (*is*) *Qadir*[8] (*He-Who is Causer of Fate*).	إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ ﴿٨﴾
9. Day (*to be*) essayed the secrecies/concealments[9].	يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ﴿٩﴾
10. So neither for him of strength nor a succorer.	فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ ﴿١٠﴾
11. By[10] The Heaven[w] the return-possessor.	وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ﴿١١﴾
12. By[11] The Earth[w] the furrow/fissure-possessor.	وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ﴿١٢﴾
13. Verily it[x] (*is*) surely a sunderance-say[12].	إِنَّهُۥ لَقَوۡلٞ فَصۡلٞ ﴿١٣﴾
14. And not it[x] (*is*) surely a jest[13].	وَمَا هُوَ بِٱلۡهَزۡلِ ﴿١٤﴾

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[1] In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of the "**الطّارق**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning!

[2] The word "**الطّارق**" linguistically, *per se first* and *foremost*, means the: "*striker/ knocker*!" In modern *astronomy*, perhaps it is one of "The Pulsars!" However, there are other *meanings* for the word, such as (a) the: "*knocker/ night-visitant*," or (b) the "*morning star*" or (c) the "*shining star*!" See **القرطبي**! I chose (a) for this *Translation* as (a) *implies* (b) and (c)!

[3] The word "**الثّاقب**" = the *piercer*, or that which *rose far afar*, it also means that which is *most far and most shining*, and Allah knows best, the latter applies here! The star is commonly known as "**زُحَل**"= "Venus!' See **القرطبي**!

[4] The particle "**إنْ**" is a particle of *negation*! See **إعراب القرآن** by **محمود صافي**!

[5] The particle "**لمّا**" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception!" See **مغني اللبيب** and **القرطبي**!

[6] The word "**حافظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[7] The word "**دافق**" says Ibn Abbas means "*viscous*!" See **القرطبي**!

[8] The word "**قادر**" is *masculine, singular, subjective noun*, meaning: *Causer of Fate*, *he-who is capable of: giving, doing, enforcing, or influencing*!

[9] They explained that as the fasting, the Prayer, the *Zakata*, and the *ghosl* (*shower* from *al-janaba'te*= the full *Sha'rey'ah* prescribed *shower* after sexual-intercourse! See **البصائر**!

[10] See footnote 6429 above regarding "**و**" and "by!" Also for the *oaths* in this *Ayah* and *next* see (S56:75-76)!

[11] Ibid, regarding "**و**" and "by!"

[12] That is a say of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

[13] The word "*say*" in Arabic is a masculine, singular noun!

15. Verily they, they[z] scheme *kaydan* (*scheme/ absolute scheme*).	إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝١٥
16. And [*I*] scheme, *kaydan* (*scheme/ absolute scheme*).	وَأَكِيدُ كَيْدًا ۝١٦
17. So let-reprieve [*you*[s]] the unbelievers; let-reprieve them [*you*[s]] leisurely.	فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ۝١٧